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Sir, Yours and the Kingdoms faithfull Ser…

John Lilburne.

FINIS.

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A DISCOVRSE

Betwixt

LIEUTENANT COLONEL

IOHN LILBURN

Close Prisoner in the Tower of *London*,

AND

Mr. HUGH PETER:

Upon *May* 25. 1649.

Published by a friend, for the Publick benefit.

MAT. 7. 15, 16.

Beware of false Prophets, which come to you in Sheeps clothing, but inwardly they are ravening Wolves.

Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

LONDON,

Printed in the Yeer 1649.

A DISCOURSE *betwixt Lieut. Col.* JOHN LILBURN, *close prisoner in the Tower of London, and Mr* HUGH PETER; *upon Friday May* 25, 1649.

THis present Friday Mr. *Peters*, with one Doctor *Mayfey* of *Kingston*, and a Captain of M. *Burton's* Congregation that I have known formerly in Major General *Crafords* Regiment of Foot, with the Lieutenant of the Tower, and my Keeper, came into my Lodging, where they found my wife and my self at dinner; and after salutes of each other, Mr. *Peter* told me to this effect, That he had at or neer the Custome-house, received an affront, for which he came to the Lieutenant of the Tower for reparation, and so was resolved to see me, being here, and kill two birds with one stone; and being newly come from sea, and hearing I was here, he meerly came to give me a visit, out of no other designe in the world but meerly a bare visit. I replyed to this purpose; Mr. *Peter*, I know you well enough, and you know that I know you to be one of the setting dogs, or stalking-horses of the great men of the Army, with fair and plausible pretences to insinuate into men when they have done them wrong, and to work out their designes when they are in a strait, and cover over their blots that they have made, when they grow so visible, that they cannot well be hid, but will appear to their shame.

He wondering that I entertain'd him with such language for his friendly visiting me (as he call'd it) I told him in effect, it was no halting before a creeple, for I knew him well enough, and those to whom he belonged.

But he sate him down and ate and drunk with me, and fell a wondering at all the stirs here, and what should be the cause of the late bloud that was shed. I told him in effect, his great Masters could better inform him of that then I. Said he, *They say, Your bustling hath occasioned it.* Truly Sir, I say, their injustice, oppression and tyranny hath done it: and I am sure, I fetch'd not them out of White-hall, or any other

ther of their Lodgings; but they fetch'd me out of *Winchester-house*, out of my bed and habitation, from my wife and children, and carried me to their thing called a Councel of State, who (like a company of righteous Judges, the clean contrary way) committed me to prison in the nature of a Traytor, before ever they let me see accuser, accusation, prosecutor, or witnesse, or any due processe of Law: and yet time was, when the King impeached *Kimbolton* and the five Members, and preferred a Charge of seven Articles against them of high treason in the highest nature, recorded 1. *Part Book Decl. pag.* 35. and onely failed in a single punctilio of due Process of Law, that they cryed out, it was such an invasion of the peoples Liberty, that four or five *peccabies* and recantations from him, recorded in their own Declarations, would never serve their turn: but yet forty times more illegalitie exercised by themselves upon me, must be legall, just, and right in your great, just and righteous Masters, that now have a prerogative and privilege, they can neither say, do, nor act evill, although they commit me to prison without any crime pretended, or without ever letting me see accuser, or accusation, prosecutor or charge; and yet into the bargain, deal worse with me then ever the Heathen and Pagan Romans dealt with *Paul*, who had nothing but the depraved light of Nature to guide them, and yet in all his imprisonment never forbad or hindered any of his friends to visit or relieve him, although he were accused for a pestilent fellow, and a turner of the world up side down: but they lock me up in a close room, with centinels at my door, and will not so much as at a distance let me speak with my friends; nay, and for several days would not so much as let me see my wife: And yet, Mr. *Peter*, these are your religious, godly, conscientious Masters. And if this be the fruits of their saint-ship and religion, I do assure you, the Divel is as good, if not a better Saint: for he beleeves and trembles, which is more then I think they do: and if the Sun shining upon the dunghill, make it stink, whether is the fault in the Sun or the dunghill?

So, being at dinner with a Summers diet, the Lieut. of the Tower told me, I fared futable to my allowance. *What?* saith Mr. *Peter*, *Do they give him allowance?* I, saith the Lieutenant, they would allow him twenty shillings a week, and he refuseth it. Said I to this purpose, Sir, forty shillings a week (as diet is now) will not provide me such meat: and besides, Mr. *Peter*, do your great Masters think, that my captivitie shall make me value my self at the rate of such a scoundrell fellow (having been a Lieutenant Colonel in their Service) as to accept of twenty shillings a week, when the King (whom they beheaded for a Tyrant) allowed to the meanest ordinary man that ever he sent hither, three pound

a week. I am ſure, they have five times the Kings Revenue, and things are twice as dear as they uſed to be: And if they will imitate him in all his baſeneſſe, nay, and far out ſtrip him, I will hold them to it a little, to imitate him in ſome of his vertues; and therefore, unleſſe they will allow me the allowance that is the cuſtome of the place, I will have none of it: and you may tell them from me, I ſcorn to be fed by them with a bit and a knock.

A little after, Mr *Peter* caſting his eye upon my Law-books, takes up one of *Cook's Inſtitutes*, and profeſſed, *I was meerly guil'd in reading or truſting to theſe Books, for there was no Laws in* England.

I anſwered to this effect, That I did beleeve what he ſaid; for they (meaning his great Maſters, *Cromwel, Fairfax*, &c.) had deſtroyed them all.

Nay, ſaith he, *I tell you, there never was any in* England.

No (ſaid I)? and taking up my Statute-book, I turned him to the Petition of Right, and asked him whether that be a Law or no?

No, ſaith he, *it is none: and I would fain have you to define what Law is.*

Mr *Peter*, ſaid I, I will not take upon me to define what Law is in your ſenſe, or in my own; but I will turn you to a definition in the Parliaments ſenſe in their own book of Declarations; which I read to him, as followeth: 'The Law is that which puts a difference betweene good and 'evill, betwixt juſt and unjuſt: If you take away the Law, all things 'will fall into confuſion, every man will become a law unto himſelf; 'which in the depraved condition of humane nature, muſt needs produce 'many great enormities: Luſt will become a law, and Envie will become 'a law, covetouſneſſe and ambition will become laws; and what di'ſtates, what deciſions ſuch laws will produce, may eaſily be diſcerned. So, Mr *Peter*, here is a definition of Law by the Parliament in the days of their primitive puritie, before they had corrupted themſelves with the Common-wealths money. And elſewhere it is their language, 'That 'the Law is the ſafeguard, the cuſtodie of all private intereſts; your Ho'nours, your Lives, your Liberties and Eſtates are all in the keeping of the 'Law: without this every man hath a like right to any thing. And elſewhere the Law is called 'that right line that diſcovereth that which is 'tort, crooked, or wrong; the Law is that right line that meaſures it 'ſelf and a croked line: the Law is the beſt birth-right the Subject hath; for thereby his Goods, Lands, Wife, Children, his Bodie, Life, Honour, and Eſtimation are protected from injury and wrong, *being the ſureſt ſanctuarie that a man can take, and the ſtrongeſt fortreſſe to protect the weakeſt of all.* To every one of us there comes a greater inheritance by right

and

of the Law, then by our Parents. Yea, and it is further said by their Oracle, *it is a miserable servitude or bondage where the Law is uncertain, or unknown.*

"He answers to this effect, I tell you saith he, for all this, there is no Law in this Nation, but the sword, and what it gives; neither was there any Law or Government in the World, but what the Sword gave and set up.

Unto which I Replyed to this purpose, Mr *Peter*, I look upon you as one of the principall Guids of the Army, and a man that doth from time to time speak very much the sence of the Leaders of the Army, being you are in their bosomes, and know their secrets, and is much used by them, to trumpet abroad their Principles and Tenents; But Sir, let me tell you withall, if your reasoning be sound and good, then if six Theeves meet three, or four honest men, and because they are stronger then they, rob them, that act is righteous, sound and good, because their swords are stronger then the others; and if any Power be a just Power that is uppermost because it is up, I wonder how you of the Army, and they of the Parliament can acquit your selves of being Rebels and Traytors before God and man, in resisting and fighting against a just Power in the King, who was a Power up, & fenced about with abundance of Laws so reputed in the common acceptation of *English* men, by the expresse Letter of which I am sure of it, all those who ever they be that shall rise in Armes against him, are *ipso facto* Traytors; and I would faine know, if it were not for the preservation of the Laws, that holds out the peoples Liberties & Freedomes, that the Parliament and Army engaged in Theirs, against the King a just Power, because he was up upon your own grounds, what can you or any other make rationally to be the ground of the the Wars? But Sir, in short and in plain English, let me tell you, that if there be now no Law in *England*, nor never was, that then you and your great Masters, *Cromwell*, *Fairfax*, and the Parliament, are a pack of arrant bloody Rogues and Villaines, in setting the people together by the ears, to fight for the preservation of their Laws, in which their Libertie is contained (which is the principall declared cause of the Warre from the beginning to the end of the War never) if there were no such thing in being as Law in *England*: At which Mr *Peter* was much startled, and much condemned my harsh language, though it be farre short of what Christ himselfe used to his (*viz.* Mr *Peters*) brothers, the Scribes and Pharisees, upon the like occasion, *Mat.* 23. 14. where he saith, *Wo unto you Scribes and Pharisees, Hypocrites; for yee devoure Widowes houses, and for a pretence make long prayer; therefore yee shall receive the greater damnation*: and in

Verse,

Verſe, 23, 24, 25, 26, 27, 28, 29, 30, 31, 31, 32, he ſaith, *Wo unto you Scribes and Phariſees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weighty matters of the Law, judgment, mercy and faith: theſe ought ye to have done, and not to leave the other undone. Ye blind guids, which ſtrain at a gnat, and ſwallow a camel. Wo unto you, Scribes and Phariſees, hypocrites; for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſſe. Thou blind Phariſee, cleanſe firſt that which is within the cup and platter, that the outſide of them may be clean alſo. Wo unto you, Scribes and Phariſees, hypocrites, for ye are like unto whited ſepulchers, which indeed appear beautifull outward but are within full of dead mens bones, and of all uncleanneſſe. Even ſo ye outwardly appear righteous unto men, but within ye are full of hypocriſie and iniquitie. Wo unto you, Scribes and Phariſees, hypocrites; becauſe ye build the tombs of the Prophets, and garniſh the Sepulchers of the righteous, and ſay If we had been in the dayes of our Fathers we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the Prophets. Fill ye up then the meaſure of your Fathers.* And in the 8th of *John*, when the Jews in their works and actions denyed *Abraham* and God to be their Father and yet in words owned them both for their Father, verſe 39. 41. Chriſt in the 44 verſe, tels them plainly, *Ye are of your father the devill, and the luſts of your father ye will do: he was a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.* And the Apoſtle *Paul*'s Exhortation to his Followers, is to reprove ſuch notorious hypocriticall workers of iniquitie ſharply.

But after he had ſufficiently condemned my language in ſpeaking plain Engliſh, which I ſay, is the whole current of the Scripture to incorrigible diſſembling men as they are: he again and again proteſted and deſired the Company to beare Witneſſe, that he in ſaying, there was no Law in *England*, did not ſpeak the ſence of the Army, but his own proper opinion, and alſo proteſted, he had no deſign in comming to me, but a bare viſit, and wondered I would be ſo hot at him for his love; and he was farre enough from any of their Deſigns: I Replyed to this purpoſe, Mr *Peter*, You know I know you well enough, and I tell you, in a Play, every Player hath his part, yea even the ſeeming Fool, and many times they Act with a ſeeming violence, and againſt one another; but they all Center in this end to get the Spectators money from them; I leave you to make Application: And I tell you moreover, the laſt year, when the ſtirs began, when Sir *John Maynard*, and the four Aldermen were priſoners here at the

Tower,

...er, You came and took up your lodging at Col. *Whits*, under pre-
...of reposing your selfe, and being nigh your businesses, being bound
...haste to *New-England* as you said, although you never intended it,
...confident of it, in the least, but meerly came hither upon a Design
...y coloured over, to work a complyance in Sir *John Maynard*, and the
...Aldermen to your great Masters, that so seeing the City baffled of
...Liberty, they might come off with as little losse of Reputation in
...delivrance as might be; and I believe some such thing if not worse
...bottom of your visiting of me at this time: But he Replyed very bit-
...and earnestly, againe and againe, calling God to witnesse, he had no
...the last year upon Sir *John Maynard*, and the Aldermen, in his com-
...to the Tower, nor upon me in his comming to visit me; and told me,
...not be so passionate, there was no feare of the losse of my life: To which
...plyed, to this effect; Sir, I know you, and your Masters so well, and
...you have so couzoned and cheated all Parties and Interests that ever
...dealt with, so visibly and evidently, never keeping either faith, promise,
...ngagements with any of them, longer then it served your present
...; it being beyond a maxime long since amongst some of you so to
...that I doe protest unto you, both for you and them, I will not believe
...word yee say, swear, or protest, but the more earnest you or they
...in any of them, the more jealous I will be of you; and therefore
...this for hereafter, that where ever I meet your Masters, or any
...ir under depending tribe, I will be upon my Guard, as though I
...amongst a company of the arrentest cheaters and deceivers in the
...; by whom I hope I shall never be cozoned any more with credu-
...and honesty; for I will never hereafter believe you, though I should
...glad you would deceive me once againe in doing good to the
...Nation, for it is easily in you power; but I believe you will never
...it; and for my life, if I were to lay it down to morrow, I would
...to beg or intreat for it, from any of your Masters; and if it be in
...danger, it is no thanks to them, for I am confidently perswaded in my
...heart, it is not mine an hour longer, then they dare take it away, ei-
...by hook or crook, but it may prove a choak pear to them, when ever
...goe about it. But Sir, said I, I thought I had been safe enough, when
...ared my actions by the Rules of those Laws that they have often
...n, declared, and promised year after year, and month after month to
...ntain and defend; and make as the standard or touchstone betwixt
...and the people, as they have done with the Petition of Right, &c.
...but saith he, *I will shew you your great mistake in that particular, and that your safety*
...*therein*: so I longed to hear that. *Well*, saith he, *their mindes may change, and*

then